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Principes de phonétique expérimentale, in which more delicate apparatus than that hitherto in use has enabled M. l'Abbé Rousselot to prove a considerable nasal movement of air in all sounds, and to render the thesis of the hermetical closing of the nasal passages more than uncertain.

Consequently, while a disagreement might arise as to the interpretation of certain individual tracings of sounds, there can be no question as to the existence of actual nasality (even in the narrowest sense of the word) in a far greater number of cases than imperfect apparatus or the limitations of our ear have as yet brought to our perception.

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EL LIBRO DE LAS TRUFAS DE LOS PLEITOS DE
JULIO CESAR.

To the Editors of Mod. Lang. Notes.

SIRS :—In chapter ccliii of *El Libro de los Enxemplos*, by Climente Sanchez,¹ there appears a work with the above title which Gayangos, the editor, and Graf² among others have failed to find. The title rests upon a paleographical error : the misinterpretation of the abbreviation for *Philosophos*, not *Pleitos*. Gayangos erred, moreover, in interpreting *de* as meaning 'by.' It clearly means, 'concerning.' The correct title of the work is, therefore : *El Libro de las Trufas de los Philosophos*. This would seem to be a translation of *Nugæ Philosophorum*, a title that I have seen cited in a mediæval sermon-book. At the suggestion of Dr. Pietsch, I have consulted John of Salisbury's *Polycraticus, sive de Nugis Curialium et Vestigiis Philosophorum*, where, in fact, the anecdote is narrated.³ It is extremely probable, therefore, that *El Libro de las Trufas de los Philosophos* is the work of John of Salisbury, just cited.

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ECHAR UN CIGARRO.

To the Editors of Mod. Lang. Notes.

SIRS :—In the present volume of *Modern Language Notes* (p. 12), Mr. Bassett discusses the Spanish expression *echar un cigarro*, without however succeeding in explaining its idiomatic force. This will be made clearer by a quotation from *Costumbres Populares Andaluzas*, por Luis Montoto (*Biblioteca de las Tradiciones Populares Españolas*, Madrid, 1884, vol. 1, p. 35) :

"La costumbre de echar cigarros está admitida sólo entre los trabajadores del campo, aplicados á las más rudas faenas. *Echar un cigarro* es disfrutar de quince ó veinte minutos de descanso, á más del tiempo concedido para el almuerzo. Durante el día se echan tres ó cuatro, según que *el amo* tenga la manga más ó ménos ancha."

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KIPLING'S JUNGLE BOOKS IN SPANISH.

To the Editors of Mod. Lang. Notes.

SIRS :—Kipling's Jungle Books have recently appeared in a Castilian version made by Sr. Ramón D. Perés, the eminent Catalanian poet and critic (1 vol., 12 mo., pp. 504, Barcelona, Gustavo Gili, under the title of *El Libro de las Tierras Virgenes*). The marvelous adventures of the strenuous and irrepressible Mowgli among his lovable wolves of the *Pueblo libre* are related in a style that makes the book an admirable expression of the translator's art, and sets it apart as possessing, in its new dress, a high order of literary merit quite independently of that of the subject matter. Sr. Perés shows himself a competent linguistic master of his task, besides having a proved literary competence for the niceties of interpretation and expression. If translation might be done by literary specialists of such rank the disrepute attaching to such work in the abstract would quickly disappear.

The style is of a kind that one would like to see more available than it is in the reading material at the disposal of our beginning classes in Spanish. Well written animal stories for children have high potential merits for such a service ; the narrative

¹ Rivad., vol. 51.

² A. Graf : *Roma nella memoria*, etc. Torino, 1882. Vol. I, p. 253.

³ Migne, vol. cxcix, col. 509.

is direct, the language is simple and of a range of common objects that the learner needs to acquire at the outset as the basis of his practical linguistic knowledge; while there is a refreshing absence of needless terms and idioms which, projected too early into the learner's progress, merely serve to clog the wheels. We greatly feel the want of good material having such virtues of omission and commission. And but for the objections to be alleged against translations a highly nutritious and palatable sheaf of class reading-matter could be culled from the volume in question; stories of a specially strong dramatic movement, like *Quinquern* and *Los perros jaros* ("Red Dog"); and stories with a particularly fine and subtle philosophico-ironical vein, like *Los servidores de su Majestad* ("Her Majesty's Servants"), *De como vino el miedo* ("How Fear Came"), and *Los enterradores* ("The Undertakers"). A volume of this make-up would not exceed a hundred and fifty pages, and would have claims to distinction rarely possessed by selections made ostensibly for early reading.

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A PECULIAR RIME IN CHAUCER.

To the Editors of *Mod. Lang. Notes*.

SIRS:—The rime *dremes : lemes* in *Canterbury Tales* B 4119–20 has apparently not been noticed by Skeat or ten Brink. Here, according to etymology (*drēam : lēoma*) we have a clear instance of open *ē* from *ēa* riming with close *ē* from *ēo*. No similar case is cited by Skeat or ten Brink. *leme* does not seem to occur elsewhere in the undoubted works of Chaucer; but in the *Romanunt of the Rose*, Fragment B. ll. 5345–46, we have *bemes : lemes*. *leme* does not occur in Gower, or at least is not cited in the glossary to Macaulay's edition. Over against the Anglo-Saxon *lēoma*, which implies close *ē* for *leme*, are the sixteenth and seventeenth century spellings *leam*, *leame* (see *NED.*) which suggest open *ē*. May not *leme* have been affected by the analogy of *gleam*, which, coming from *glām* with umlaut *ā*, has open *ē*? Then the word may have had 'neutral' *ē* in Chaucer's time or have already acquired the open sound.

It is interesting to note that the rime *dremes : bemes* occurs just below, B 4131–32; and that, while all the MSS. of the six-text edition agree on the reading *dremes : lemes* in B 4119–20, the Harleian ms. has here also *dremes : beemes*. The Harleian corrector, whether Chaucer himself or an "unusually intelligent scribe," was evidently offended by a slightly imperfect rime and altered it at the expense of a repetition within a dozen lines. Or is the change nothing but an accident?

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COMPOUND NOUNS IN SWEDISH.

To the Editors of *Mod. Lang. Notes*.

SIRS:—In his "La Vie des Mots" (septième édition, revue et corrigée, Delagrave, 15, Rue Soufflot, Paris), page 23, Professor Darmesteter, speaking of the different manners of forming compounds observed in different languages, states: "L'anglais, seul des dialectes germaniques, a conservé un procédé de composition encore vivant en sanscrit et qu'il doit à la langue mère." The foot-note explains: "Le composé dont *good-hearted*, *great-minded* sont les types."

The statement is too wide. The Scandinavian branch of Germanic languages has compounds of exactly the same nature. The following, taken at random, may be cited from the Swedish:

öppenhjärtad = open-hearted;
renhjärtad = pure of heart;
trångbröstad = narrow-minded;
ädelsinnad = noble-minded;
lättfotad = light-footed;
högättad = of illustrious descent;

(öppen = open; hjärta = heart; ren = pure; trång = narrow; bröst = breast; ädel = noble; sinne = mind; hög = high; ätt = lineage; lätt = light; fot = foot; -ad the most common ending for the past participle of weak verbs, here attached to nouns).

Respectfully,

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